

Baptist Record

J. B. GAMBRELL, EDITOR.

CLINTON, MISS.

Thursday, May 8, 1884.

We have determined to open a column of wants. Any teacher wanting a school, or Trustees wanting a teacher, or one wanting anything, we will insert the advertisement in the *Baptist Record*, 8 times for \$2.50. So much of course is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business matters and for publication on separate pieces of paper, and the latter on one side of the paper.

In ordering your paper, please give the office from which and the office to which the change is to be made, both plainly written.

When you send an obituary, count the words, and if there are over 100, send the copy, 2 cents for every additional word. Do not ask us to vary from this rule.

Send money by any safe way, and two dollars or und. securely sealed in an envelope at our risk.

The *Baptist Record* and *Clarion*, will be sent to any address one year for three dollars.

If you do not receive your paper regularly see the postmaster and know who takes it out and, if you cannot correct the *error* at that office, write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to any one a copy of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send your name at once.

Everyone sending us \$2 during this month and the next, and desiring it, will receive Kendall's pamphlet on the horse, advertised elsewhere.

Rev. W. D. Powell has recently visited many of the churches in South Carolina in behalf of his work in Mexico and has been very successful in raising money. He says: "South Carolina contributes so much because all the pastors, whether in town or country, teach their churches the duty of giving and take stated contributions to Foreign Missions. They are not afraid to preach to the people on their duty to give the gospel to the whole world."

The long-winded orator is an anachronism. He does not belittle the times. The day has passed for estimating the value of a speech by its length. The man for the hour is he who can state a great matter in a few and crisp words. He is the real master who makes his point, clinches it and stops. He takes an hour and a half to give his views of a question is a torture to the saints. He may be endured, but he will have the popular verdict against him—RELIGIOUS HERETIC.

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We have heard that some have expressed disapprobation of protracted meeting exercises during school term. For the benefit of any who wish to be informed, we state that the services are conducted at such hours as will not necessarily interfere with school duties. One wiser we said, "seek ye first the kingdom of God and his righteousness."

I heard a brother say: "I used to think the preacher did not need any pay and he had to do all that was done while the church looked and listened; but I heard a good sermon that changed my mind." He gave first \$1, then \$2, attended church Saturday and Sunday, finally gave \$20, and says he is doing better financially than ever.—M. C. A.

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which never fails to conciliate the esteem of all good men." All who had the pleasure and profit of knowing our brother and feeling the influence of his Christly life and sound gospel preaching, while here will recognize the truthfulness of that estimate. There will always be a tender and blessed recollection of his visit to Clinton, and a warm welcome for him if he comes again.

I am off to the Baltimore Convention. My people fixed it all up, new suit, tie, and all, without my knowledge or expectation, and let it drop down on me yesterday like a thousand of roses. Don't you know how nice it is? I hope to meet you at Baltimore. Yours to count on.—J. A. BLACKETT.

The Shreveport Baptists are wise as well as kind. They know you'll pay them back tenfold in love, in better sermons, better preaching, better everything.

We love you and the *Record* and want you for our "very own." Stay here. You are doing more for New Orleans here than you would there. This is my opinion, only one drop to help fill the great Baptist heart. You have done and are still doing a noble work in Mississippi. Can you afford to close it? Don't do it.—Geo. C. COLEMAN.

President Mark Hopkins at the *Board meeting of the American Board* spoke of the answer of some Russian soldiers when told that they were marching to certain death. "That's none of our business."—WESTERN RECORDER.

What an answer for Christian soldiers! We, too, are marching under orders and it's none of our business where if the Master says "go."

It appears to me that the Baptists approach more nearly the Apostolic teaching and practice than any other denomination. As this great body increases in numbers and wealth it also increases in a distinct conception of Christian truth and in the clearness of its instruction.—B. R. TYLER in the CHRISTIAN STANDARD.

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Let this fact of the agreement of Drs. Dale and Hunter with all Baptists, as what "physical baptism" is, what the word "baptism" makes demand for (an "intusposition") be noted. Cut out the concession and confront Pedobaptists with it. Happily, Dr. H., and the writer, have a common standing ground.

We are agreed as to what "physical baptism" is—the object must be "within water," and yet, for all that, our brother, with amazing inconsistency, remains out of the water. How does he keep out? By violating the principles of sound interpretation and philology. We shall proceed to demolish the bridge of straws over which he would escape from the force of the word of Christ, even as he himself understands its meaning, as it refers to physical baptism, the thing in debate.

Soldiers baptized to their arms-pits by wading in water, are a "submerged condition?" Unquestionably, and clearly the submergence was the baptism. Here the same thing is given two names, Naaman, baptized in Jordan, was in a "purified condition." Admit it, but the purification and the baptism are two things. Purification was the result of his dipping himself. The baptism was a real, physical act, and must not be confounded with the effect of it. Thus, too, we cannot, without great violence, confound the effect or symbol of the baptism itself. This is Dr. Hunter's capital mistake. "Pentimenti" are not the same thing. The baptism is a literal act, which, in symbiosis with the regeneration, is the very life of the church. Baptism, he says, is "the very life of the church." He has translated the testaments of all continents, and divers washings as belonging to the old economy. Pursuing the arguments, he refers to sprinklings, also, several times. Dr. Hunter affirms that when he says baptism he refers to sprinklings; if he does, then sprinklings are baptisms; but Dr. Hunter denies this, claiming that they only result in baptism. We have Hunter vs. Hunter. He brings in the father to testify, one of whom says, water cannot baptize until it is baptized; and a hundred other absurdities which no Christian scholar believes for a moment. Dr. Hunter himself contradicts them, for them, because we do practice what we preach. That is one good thing in our favor, and from our heart we wish we could say as much for our opponent. He says "physical baptism" requires that the object be "within water," but he never puts the person "within water." Again he says, "If you would properly represent the cleansing or renewing of the heart, you ought to sprinkle the waters of baptism." Again, Dr. Hunter affirms that when he says baptism he refers to sprinklings. 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